Neo-Monadology – Sociological Models

By Shomit Sirohi

I. Company-Forms and Complex Vertical, and Business Structures, even finally Horizontal and Vertical Companies which then have ideologies, and even financial levels, which then organise a company – with tiers, and levels.

In fact society has an economic formalism in company formats, these then have many ideological levels, but are also tiered levels and complex debates about the capitalist-personified which is only a director ideology which directs the execution of usually retail or higher commerce and accounts, even economic creativity which then is a formalization of the mode of production with one instance, which then is supported by many company-forms and this then is a complex cross-section of the neo-monadology which argues about the monad, or monadological nature of the company – its financial advisors, statistics, and even economic plan orientation and a number of financial gains.

II. State ideology – its Apparatus

The state then is a apparatus, which then is historical and is in fact legal mediations and with it an economic factor called the public sector which in turn has tiers, levels, structures and instances, which becomes the apparatus also of politics mainly, and political center-left ideology which has the logic of government and policies which is called public policies. There can also be a fiscal budget and its plan for the whole of this apparatus, with legalism being dominant.

III. Horizontal Complexity of Labour – which then is a simple monad – which is finally social movements influencing the economic factors.

Highly individual and highly social and collective – that then is a good horizontal society – in Spain it is highly individual but not adequately collective in fact a type of horizontal complexity which then is ideological as in fact subordinating to the center left – this basic complexity including retail, labour, factories and even architecture – all of this then is the living ideology of in fact the whole matrix as based on ethics. Ethics for the poor.